

8.<sup>o</sup> L. 65. Just.



A N

ACCOUNT of the DESIGNS

OF THE

Associates of the late Dr BRAY.





AN  
ACCOUNT of the DESIGNS  
OF THE  
Associates of the late Dr BRAY;  
WITH AN  
Abstract of their PROCEEDINGS.



L O N D O N:  
Printed in the YEAR MDCCCLXIII.



AN  
ACCOUNT OF THE

ALPHABET OF THE

LANGUAGE OF THE

LONDON

Printed in the Year 1794





A N

ACCOUNT of the DESIGNS

OF THE

Associates of the late Dr BRAY.

**T**HE ASSOCIATES of the late Reverend Dr BRAY, beg Leave to represent to the Public the Nature of the Designs in which they are engaged, and to point out their beneficial Tendency; hoping that among the various Schemes calculated for promoting the common Good, Theirs also may be allowed some Merit, and, when rightly understood, be thought worthy of the favourable Regard of all generous and well-disposed Christians.

Praise given to a public-spirited Man is not only Matter of Justice, but of public Utility: His History carries along with it a moral Lesson, and the Justice done to his Memory gives Encouragement to the like Virtues: His Example must one way or other affect all, for whom it cannot instruct it will upbraid. On this Head we could speak much to the Praise of Dr BRAY, as a Person most eminent and exemplary in his Age for a truly Apostolical Zeal, as the Projector or Promoter of almost \* every Scheme for the Propagation and Improvement of Christianity. But it is sufficient for our present Purpose to consider only

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those

\* See PUBLIC SPIRIT illustrated, in the Life and Designs of Dr Bray.

those two Points, in the Management of which we are immediately interested : viz. **The making Provision for Parochial Libraries, and For the Conversion of the Negroes in the British Plantations.**

In the Year 1696, Dr *Bray* was called out by the Bishop of *London*, and appointed Commissary of *Maryland*, for the Establishment and better Regulation of Church Affairs in that Province.

Whilst he was engaged in this Employment, the first Thing that occurred to his Thoughts were the Difficulties and Discouragements under which the Clergy in that Country laboured, and the Means by which they might be removed or lessened : He considered that a competent Provision of Books was absolutely necessary, and that for want of these the End of their Mission was often disappointed. Accordingly his first Attempt was to remedy this Defect : He represented the State of the Case to the *English* Bishops, desiring their Assistance and Encouragement in procuring Parochial Libraries for the Use of the Missionaries. His Endeavours met with great Success : many Libraries were founded, not only in *Maryland*, but also in many other Provinces on the Continent, and even in some of the *American* Islands, and the Factories in *Africa*, and in the *East Indies* : and their Preservation was insured by solemn Acts of Assembly.

While he was thus busied in soliciting Benefactions for establishing Libraries in the Plantations, he often met with Answers to this Effect : THAT WE HAD POOR CURES AND POOR MINISTERS ENOUGH IN ENGLAND, AND THAT CHARITY SHOULD BEGIN AT HOME. The Doctor, zealous to do Good in every Way, took Advantage of this Disposition, and improved it to the good Purpose of founding Parochial Libraries in *England*.

This Scheme also met with Encouragement. Many Libraries were founded in several Dioceses of this Kingdom :



Kingdom : and by public Authority Provision was made for their Security and Preservation. An Act of Parliament passed in the Seventh Year of Queen *Anne*, entitled, *An Act for the better Preservation of Parochial Libraries in that Part of Great Britain called England*. For this Depositum every Incumbent is made accountable to his Ordinary : the Possession is moreover secured from Misapplication or Embezzlement by a parliamentary Provision.

The Expediency of this Benefaction is too obvious to need any laboured Proof.

By Mr *Eaton's* Computation, made upon the Return of Small Livings to be discharged from First-Fruits and Tenths, it appeared that the Number qualified to receive the Queen's Bounty was near Six thousand, of which there are still Three thousand under Forty Pounds a Year. Now it is evident that the Incumbents of such poor Livings must necessarily labour under a Want of Books, the ordinary Means of Knowledge; and we need not point out the bad Effect of such Want with regard to the People committed to their Care; the Case of both is truly pitiable, and calls for our charitable Assistance.

The ASSOCIATES have no certain Fund for the Support of this laudable Design : it hath however been carried on to the great Advantage of many Parishes, by the voluntary Contributions of some pious Benefactors. And in Confidence that when the Nature of it is more universally known they will meet with greater Encouragement, they beg Leave to acquaint the Public, that there is a Repository for Donations of this kind under the Sanction of an Act of Parliament, and to assure them, that they who are invested with the Trust, are careful to make the most proper Application of every Benefaction that comes to their Hands. And as they are bold to represent their Wants, so they would humbly propose a Means of Supply, which they conceive will be found obvious



ous and easy. They want Books;—Of what Kind? And for what End? They want not a complete Collection, or Books for Ornament or Curiosity, but Books for Necessity and Use: Books of useful Knowledge in any of the common Branches of Learning, but more especially in Divinity, will be thankfully accepted. They take the Liberty to apply in this public manner to those Gentlemen who have large Libraries, desiring them to consider how easily, out of their Abundance, the present Exigency may be supplied. Have they a Duplicate of any good Book?—Have they an Edition less valuable?—Have they Parts of Works imperfect, or any odd Volumes?—All these, which they esteem of little Value, and often throw away, would here be applied to good Purpose; and they would become Benefactors to the Public at a small Expence to themselves. If this Consideration had its due Weight, and the Superfluities of the greater Libraries were transferred into this Repository, out of the Variety of Books of different Kinds thus gradually collected, very useful Parochial Libraries might be formed; and Dr *Bray's* Associates would in the best manner thank their Benefactors, by making a proper Application of the Benefit.

It is to be observed, that the Libraries are of two Kinds;

- I. The *Fixed Parochial Library*, originally intended for the immediate Use of the Minister; for the Preservation of which Provision is made by Act of Parliament. See APPENDIX, N<sup>o</sup> 1.
- II. The *Lending Library*, intended for the Use of the neighbouring Clergy as well as of the Minister.

As the Benefit of this latter is more extensive, the Associates think themselves more especially interested in promoting this Scheme, and securing it from every Abuse: With this View they have drawn up  
a Set

a Set of Rules which are published, and submitted to the Reader's Judgment. See APPENDIX, N<sup>o</sup> I.

As they make their Application to the Public for the farther Encouragement of this Undertaking, they think themselves obliged to give an Account of the Progress they have made in this Branch of their Designs, which the Reader will find in the APPENDIX.

By this Account it will appear that the ASSOCIATES have done *some* Good, to say the least, with their slender Stock. If that Good should be thought inconsiderable, it should also be remembered that it was all they were able to do; and it is hoped that they who wish well to the Design will be disposed to relieve that Inability, which no religious Man can look upon without some Concern.

With Regard to the other Branch of their Trust, — **The Conversion of the Negroes in the British Plantations,** — the Case stands as followeth. — Dr *Bray* had, by the many known Instances of his Zeal for the Propagation of Christianity, recommended himself to the Esteem of Mr *D'Alone*, private Secretary to King *William*. This pious Gentleman bequeathed a certain Proportion of his Estate to Doctor *Bray* and his Associates, towards erecting a Capital Fund or Stock for Converting the Negroes in the *British Plantations*. This Bequest amounted to the neat Sum of Nine hundred Pounds, and was immediately vested in South Sea Annuities. By a Feoffment made by Dr *Bray* before his Death, as well as the Tenor of his Last Will, this Trust was devolved on the ASSOCIATES: and their Authority was farther confirmed by a Decree in Chancery, 1731.

Out of the Interest of this Fund an annual Stipend was paid for several Years towards the Support of a Catechist to teach the Negroes in *Georgia*: But the strong Prejudices which adult Negroes retain in fa-  
your



vour of their own Superstition, the lively Resentment they feel for the Loss of their Liberty and native Country, and the continual Labours they are forced to undergo, together with their intire Ignorance of our Language, proved almost insuperable Obstacles to their Instruction; hereupon the ASSOCIATES finding their Endeavours in this Way ineffectual, thought it adviseable to turn their Attention to the Instruction of the *Negroe* Children, who being born and educated in our Colonies, and understanding our Language, may as easily be taught the great Truths of our holy Religion as *white* Children of the same Age, and where it might be reasonably hoped that the good Seed sown will take deep Root, and in due Time, with God's Blessing, bring forth a plentiful Harvest. With this View Schools for *Negroe* Children have been opened in different Provinces of *America*, under the Care and Inspection of worthy Persons, who have charitably engaged to see that the Children be properly instructed in the Principles of true Religion, and that the great and necessary Duties of Obedience and Fidelity to their Masters, Humility and Contentedness with their Condition, be duly impressed on their Minds.

The good Success they have met with in this Attempt, and the Proficiency which the Children have made in the Schools already opened, so far as it hath been notified to the ASSOCIATES (see APPENDIX, N<sup>o</sup> II.) have determined them to proceed in augmenting their Number, with all the Expedition that the Nature of the Undertaking will admit of; not in the least doubting but the good Providence of God will furnish them with Supplies in Proportion to their Exigencies. The Object of their Care is very extensive \* as well as important, and requires much greater Aids than they are able to contribute. Their Dependence

\* The *Negroes* in the *British* Plantations, on a moderate Computation, amount to near half a Million.



Dependence therefore must be on the Public, to whose Consideration they offer their Scheme, imploring them to give it the Encouragement it merits \*.

The

\* The strict Obligation we are under to embrace every Opportunity of spreading the Knowledge and Influence of the Gospel, but more especially among the Negroes in our Plantations, is thus excellently illustrated by a very learned and judicious Prelate.

“ To illustrate the Ground and Force of this Obligation, by a similar Instance; Let us suppose an infallible Remedy against an epidemical Disease, from which no Part of the World is at any Time absolutely free, and by which some Parts are at different Times almost depopulated; let us suppose, I say, such a Remedy to be specially revealed to any single Person, with a plain Intimation, that though he was first in the Possession of the Discovery for his own Use, yet that it was imparted to him for the Preservation of all, to whom he had an Opportunity of communicating the Benefit: Suppose further, that, notwithstanding this Intimation, and his being thus trusted with the Means of restoring Health and Strength to Thousands, he should either hide the salutary Medicine without making any Use of it at all, or only apply it to the Recovery of those who happened to be nearly connected with him by Relation, Neighbourhood, or Friendship; when it was actually in his Power, without any Difficulty or Inconvenience to himself, to communicate the Cure to Multitudes, who lay at a remote Distance from him; Would it not be a just and suitable Punishment to deprive him of the Benefit of his own infallible Remedy, when it was most wanted by himself?

“ Now God, in the Gospel, hath revealed to us the only Remedy that can deliver us from those universal Diseases to which all, who partake of human Nature, are alike subject. Here the Nature of the Remedy itself shews us, that God designed the Cure to be as extensive as the Case against which it is provided: The Will of God thus made known to us, lays us under a strict and formal Obligation, to embrace every Opportunity of spreading the Benefit of that Knowledge, which instructs us what we are to do, in order to obtain everlasting Life.

“ What is it then that this Obligation calls us to do? Is it any thing more, than to imitate that Divine Goodness, by which we ourselves are saved; and to secure our own eternal Happiness more effectually, by informing others of the sure Means of obtaining it? Is it any thing more, than what the natural Suggestions of a benevolent Mind prompt us to perform; and the Pleasure that springs from the Performance immediately rewards? Is there any just Ground to complain of our being obliged to do

The Associates cannot help anticipating the good Effects of this Institution : They encourage themselves with a well-grounded Persuasion, that what is now begun on the foot of Charity, will soon be carried

“ this, or any Colour of Excuse for not doing it? Is it an unreasonable burdensome Task, to refresh *with the Day-spring from on high those who sit in Darkness and the Shadow of Death*; and, by administering this Comfort, to guide their Feet into the Ways of Peace? Is it a mean Employment to be Fellow-Workers with God, in forwarding the gracious Purposes of infinite Mercy? God, without doubt, could diffuse the Light of the Gospel over the Face of the whole Earth, with the same Swiftneſs, that Light itself is propagated. But we should reflect, that if our Endeavours to spread it, by the Use of those Means and Opportunities which he affords for that Purpose, were no more required than they are really wanted, we should be deprived of one of the most effectual Ways of working out our own Salvation.

“ The Obligations I have been urging lead me to take particular Notice of one Case. It is indeed a very extensive and important one, for it expresses a total Inattention to these solemn Obligations, and gives a just Concern to all true Christians, by occasioning the Name of Christ to be evil spoken of.

“ The Proprietors of Slaves in our *American Settlements*, those of them I mean from whom the Offence cometh, must be presumed to act upon some such Reasoning as this—that their Slaves are their Property by Right of Purchase, and as they were purchased, that their Bodies might be employed in the Service of their Purchasers, they have no Concern with their Souls, and therefore are not obliged to take any Care of them.

“ This is a Plea, of which no human Court of Judicature can take Cognizance; but the evangelical Law of Kindness, hath, in the clearest and strongest Terms decided upon it, that it is an Excuse which will heighten our Condemnation. The immortal Part of us is a Property which we cannot transfer to another; it hath but one Master, that is God; it is subject to no Slavery but that of Sin, and to redeem it from that Slavery, the Son of God himself paid the Price of its Redemption. In this the Slave, whom we buy in the Market, hath as much a Share as the Purchasers, however we may treat him like one of the Beasts that perish at Death and are no more.

“ Is it consistent with a Law of Kindness to make so harsh a Use of an external Difference in Rank or Fortune, which can last but for a few Years, and which God, in making one Man to differ from another in the present Life, appointed for far other Purposes?

“ The



carried on by the Planters themselves on the foot of Expediency and common Utility, in Proportion as they feel the Benefit of the Experiment. And surely it is a Matter of Astonishment that a Christian Planter should deliberately choose to keep his Slaves in the Darkeness of Heathenism and Brutality, rather than have them led into Civility of Manners and the Light of the Gospel. Is it not unaccountable that Men, who are notable for calculating every Advantage, should be so long influenced by Prejudices so ill-grounded, so

“ The Difference is now in our Favour ; let our Slaves reap that Benefit from it, which God intended they should reap ; if they do not, the Difference will be fatally inverted hereafter, when they shall be comforted, and we tormented.

“ To guard against a Change, which when it once takes Place will last for ever, let us administer to them the Comfort of knowing what good Things God hath laid up in Store for them, if they act a right Part in that trying State of Labour, in which God hath placed them under us By thus alleviating their hard Lot, and rendering it more easy and supportable to them. we shall gain an Advantage to ourselves : for it is the natural Effect of such Instruction, to turn the Eye-Service of Slaves, into the conscientious Diligence of Servants. If we are not sufficiently actuated by the Spirit of the Gospel to be influenced by Motives of Humanity, let prudential Reasons incline us to administer this Christian Consolation to our Fellow Creatures, who are so strictly our Property, and so absolutely in our Power, that no one else can take upon him to help them, without our Leave and Direction. For by this means a Branch of Commerce, which carries with it a Reflection upon human Nature, and is founded upon the Misery and Wretchedness of a large Part of Mankind, will become subservient to the Purposes of Benevolence and the Cause of Religion, from which it will derive the Blessings of Providence in return.

“ The Slaves themselves, if they make a right Use of the inestimable Benefit conferred upon them, may, in a future World, be admitted into *the glorious Liberty of the Sons of God* Their Owners will be honoured as Benefactors to Christianity : and the more they flourish and abound in Riches, the more they will rise in a true and lasting Dignity of Character : for what Character is equal to that of being in Favour with God and Man ? — See Bishop of NORWICH'S Sermon preached before *The Incorporated Society*, &c. February 21, 1755.



so inconsistent with the Christian Character, and so contrary to the Rules of good Policy, as well as Piety? — But, if there be any Sense of Christianity, any Zeal for its Propagation, it is to be hoped that this Scheme of instituting Negroe Schools, as a Means in order to the End, will meet with due Encouragement. It behoves Men to consider what is the Will of God in this Case? but this seems to be sufficiently declared: “For if he that was born in a Man’s  
 “House, and he that was bought with his Money,  
 “must needs be circumcised under the Law, does  
 “not common Sense tell us that he ought to be bap-  
 “tized under the Gospel?” Baptism is now the Seal of the Christian Covenant, substituted in the room of Circumcision: The Reason or Obligation in one Case is the same as in the other. Why this Privilege should be denied to any Member of the Family, is hard to conceive; it might rather be imagined that every Master should be desirous to have his Slaves Christianized, in Point of Interest as well as Duty; inasmuch as Civility of Manners and Fidelity of Service, are the ordinary Effect of Christian Principles. — It were indeed to be wished that every Planter would consider himself as a Patriarch, the Head of a large Family in a strange Land; And as he is placed in similar Circumstances, that he would look up to the Father of the Faithful, and from the Example of his Piety take a Rule for his Direction, while in his Reward he perceives a Motive for his Encouragement.



# A P P E N D I X.

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N<sup>o</sup> I.

R U L E S

F O R

## The better Preservation of L I B R A R I E S.



I. R U L E S prescribed by the *Act of Parliament* for the better Preservation of PAROCHIAL LIBRARIES.

1. **T**H A T the Orders and Rules of the Founders shall be observed and kept.
2. That every Incumbent is to enter into such Security by Bond, or otherwise, for the Preservation of the Library, and due Observance of the Rules and Orders, as the Ordinary shall think fit.
3. That the Libraries are to be visitable by the Ordinary or his Commissary, or Official, or such Persons as he shall appoint, or the Archdeacon, or his Official or Surrogate, by his Direction, who shall have free Access to the same, at any Time to be by them appointed.

4. That



4. That every Incumbent, Rector, Vicar, Minister, or Curate, shall make a Catalogue of all Books in such Libraries as shall be delivered to him, within Six Months after he shall receive such Library.
5. That the Minister, within Six Months after Admission, shall make a new Catalogue of all Books remaining or belonging to the Library, and shall sign the Catalogue; thereby acknowledging the Custody and Possession of the said Books, which Catalogue is to be delivered up to the Ordinary to be kept or registered in his Court.
6. That a Book is to be kept within the said Library, for entring or registering Benefactions.
7. That upon the Death of any Incumbent the Library is to be locked up by the Churchwarden or Churchwardens, &c. and not opened till a new Minister be admitted.
8. That the Rules made by the Ordinary, together with the Donor of any Library, (if living) or after his Death by the Ordinary alone, besides such as the Donor shall judge fit to be observed, if not contrary to the Rules made by the Donor, shall be entered in a Book, to be kept for that Purpose in the said Library.
9. That Books in the Library shall not be alienable, nor any Book or Books hereafter given by any Benefactor, without Consent of the Ordinary, and then only when there is a Duplicate.

*Remedy for Recovery of BOOKS Embezzled.*

ACTION of Trover and Conversion may be brought in the Name of the Ordinary, and treble Damages may be recovered with Costs of Suit.

Search may be made by Warrant from a Justice of the Peace, and the Books found may be restored to the Library.

II. RULES



## II. RULES prescribed by the FOUNDERS\* of PAROCHIAL LIBRARIES for the better Preservation thereof.

1. **T**HAT every Incumbent of a Parish where a Library shall be placed, shall upon the Receipt of the said Library make and sign a Catalogue of all Books in the same, and shall send the Catalogue so signed to the Founders of Parochial Libraries, within a Month after the Receipt of the said Library.
2. That every future Incumbent of a Parish, where a Parochial Library is placed, shall, within Six Months after his Admission to the said Parish, make and sign a Catalogue of all the Books in the said Library, and shall send the Catalogue so signed to the Founders of Parochial Libraries.
3. That the present Incumbent and his Successors, where a Parochial Library shall be placed, shall, when required, give an Account to the Founders of the Additions made to the said Library.
4. That the said Library shall be subject to the Visitation of the Founders, or any Person or Persons authorized by them.
5. That the Incumbent do not at any Time lend any Book or Books out of the said Library.

6. That

\* We are obliged to say FOUNDERS, in justice to the Memory of several noble and worthy Personages, viz.

Earl of *Thanet*,  
Lord Viscount *Weymouth*,  
Lord *Digby*, and  
*Robert Nelson*, Esq; &c.

Who not only assisted Dr BRAY in drawing up the Rules for the Preservation of these Libraries, but also contributed largely towards the carrying on both of *this*, and the *other* Branches of his Design.

6. That if the said Library is placed out of the Dwelling House of the Incumbent, there shall not above Six Books at a Time remain out of the Library.



HI. RULES prescribed by the *Associates* for the better Preservation of LENDING LIBRARIES founded by them.

1. **T**HAT the Library founded at            in the County of            and Diocese of            is intended to be a *Lending Library* for the Use and Benefit of such Clergymen as shall be nominated thereto by the Trustees hereafter named, and their Successors.
2. That the Reverend *A. B. C. D. E. F. &c.* be Trustees of the said Library.
3. That the said Trustees do appoint some proper Person to be Librarian.
4. That the Trustees do sign a Catalogue of the Books, which Catalogue shall be lodged with the Librarian.
5. That each of the said Trustees be desired to take a Copy of the said Catalogue.
6. That upon the Death, Removal to a distant Place, or Resignation of any one of the above named Trustees, the remaining Trustees, or a Majority of them, do, within the Space of Three Months, choose another Trustee.
7. That no Person whatsoever shall have the Use of this Library but such as are approved of by a major Part of the Trustees.
8. That



8. That the Trustees do annually give to the Librarian a List of the Names of the Clergy, who shall be entitled to the Use of the Library for the ensuing Year, each of whom shall be allowed to take a Copy of the Catalogue.
9. That no Person be allowed to take a Book out of the said Library, unless he first deposit with the Librarian the Value of such Book, according to the Price fixed in the Founder's Catalogue; and that a Memorandum thereof shall be entered in a Book provided for that Purpose.
10. That such Deposit shall be forfeited to the Trustees for the Benefit of the Library, unless the Book so borrowed be returned to the Library in good Condition; if an *Octavo* or *Quarto* in Three, if a *Folio* in Six Calendar Months.
11. That the Trustees and their Successors shall, when required, give an Account to the Founders of any Additions made to this Library.
12. That the Library shall at all Times be subject to the Visitation of any of the Founders, or any Person or Persons authorized by them.
13. That the Founders reserve to themselves a Power of making such further Rules and Orders for the better Management and Preservation of this Library, as they shall judge proper.



The exactest Account that can at present be met  
with of the several Libraries founded by Dr BRAY,  
both at Home and Abroad.

I. Of Libraries sent into AMERICA, and other Parts  
Abroad.

I. Into MARYLAND.

							N <sup>o</sup> of Books.
1	To Annapolis	—	—	—	—	—	1095
2	To St Marys	—	—	—	—	—	314
3	To Herring Creek	—	—	—	—	—	150
4	To South River	—	—	—	—	—	109
5	To North Sassafras	—	—	—	—	—	42
6	To King and Queen's Parish	—	—	—	—	—	196
7	To Christ Church, Calvert County	—	—	—	—	—	42
8	To All Saints	—	—	—	—	—	49
9	To St Paul's, Calvert County	—	—	—	—	—	106
10	To Great Choptanck, Dorchester County	—	—	—	—	—	76
11	To St Paul's, Baltimore County	—	—	—	—	—	42
12	To Stepney, Somerset County	—	—	—	—	—	60
13	To Porto Batto, Charles County	—	—	—	—	—	30
14	To St Peter's, Talbot County	—	—	—	—	—	15
15	To St Michael's, Talbot County	—	—	—	—	—	13
16	To All Faith's, Calvert County	—	—	—	—	—	11
17	To Nanjenny, Charles County	—	—	—	—	—	10
18	To Piscataway, Charles County	—	—	—	—	—	10
19	To Broadneck Ann Arundel	—	—	—	—	—	10
20	To St John's Baltimore	—	—	—	—	—	10
21	To St George's Baltimore	—	—	—	—	—	10
22	To Kent Island	—	—	—	—	—	10
23	To Dorchester, Dorchester County	—	—	—	—	—	10
24	To Snowhill, Somerset County	—	—	—	—	—	10
25	To South Sassafras County	—	—	—	—	—	10
26	To St Paul's Kent County	—	—	—	—	—	30
27	To William and Mary, Charles County	—	—	—	—	—	26
28	To Somerset, Somerset County	—	—	—	—	—	20
29	To St Paul's, Talbot County	—	—	—	—	—	25
30	To Coventry, Somerset County	—	—	—	—	—	25

II. Into



## II. Into VIRGINIA.

1	To the College in <i>Virginia</i> , Books to the Value of 50 <i>l</i> .	
2	To the several Parishes of the Province, } to lay the Foundation of Libraries }	100
3	<i>Manicanton</i> on <i>James River</i> — — —	38

## III. Into the Government of NEW YORK.

1	To <i>Boston</i> in <i>New England</i> — — —	221
2	To <i>New York</i> — — —	211
3	To <i>Amboy</i> in <i>New Jersey</i> — — —	30
4	To <i>Albany</i> — — —	10

## IV. Into PENNSYLVANIA.

	To <i>Philadelphia</i> — — — — —	327
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## V. Into BURMUDAS.

1	To <i>St George</i> Tribe — — —	138
2	To <i>Devonshire</i> Tribe — — —	115
3	To <i>Southampton</i> Tribe — — —	34

## VI. Into CAROLINA.

	To <i>Charles Town</i> — — — — —	225
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## VII. Into JAMAICA.

1	To <i>Port Royal</i> — — — — —	29
2	To <i>St Andrews</i> — — — — —	27

## VIII. Into BARBADOES.

	To lay the Foundation of Parochial Libraries in the several Parishes, Books to the Value of 5 <i>l</i> . 10 <i>s</i> .	
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## IX. Into St CHRISTOPHERS.

	To <i>Old Road</i> , Books to the Value of 22 <i>l</i> .	
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X. Into ANTIGUA, Books to the Value of 110*l*.XI. Into MEVIS, Books to the Value of 3*l*.

XII. Into MONSERRATT; — — — — — 30

XIII. To *Cape Corso Castle* in *Africa*, Books to the Value of 33*l*.XIV. To *BENGAL* in the *East Indies*, Books to the Value of 50*l*.XV. *BONA VISTA* in *Newfoundland*, — — — 50

Parochial Libraries founded by Dr BRAY in *England*  
and *Wales*.

In the Province of CANTERBURY.

Diocefe.	Counties.	Towns.	N <sup>o</sup> of Books.
Canter- bury	{ Kent	Preston	67
	{ Kent	Debting	72
London	{ London	St Botolph, Aldgate	
	{ Essex	Newport	72
	{ Montgomeryshire	Darrowen	68
St Afaph	{ Caernarvonshire	Eglwys Rhos	72
	{ Denbyshire	Llantifilio	
	{ Shropshire	St Martin's in the	
		Hundred of Oswestry }	
Bangor	Caernarvonshire	Pwlbeli	67
Bath and Wells	{ Somersetshire	Kilmersdon	72
	{ Somersetshire	Corston	67
	{ Somersetshire	Stowey	
Bristol	Dorsetshire	Dorchester	67
St David's	{ Cardiganshire	Lanbadernvaur	72
	{ Pembrokeshire	Prendergast	72
Ely	Cambridgeshire	Dullingham	72
	{ Cornwall	Lestwithiel	72
Exeter	{ Devonshire	Slapton	72
	{ Devonshire	Kingsbridge	72
	{ Gloucestershire	Flaxley	72
Gloucester	{ Gloucestershire	Oxenball	72
	{ Gloucestershire	Brockthorpe	72
Hereford	{ Herefordshire	Weobly	67
	{ Monmouthshire	Monmouth	72
	{ Monmouthshire	Trevethin	72
Landaff	{ Monmouthshire	Newport	72
	{ Monmouthshire	Chepstow	72
Litchfield and Coventry	{ Salop	Dudliston	72
	{ Staffordshire	Brewood	72
	{ Warwickshire	Overwhitacre	72
Lincoln	{ Huntingdonshire	St Neots	72
	{ Leicestershire	Shepshead	

Norwich



Diocese.	Counties.	Towns	N <sup>o</sup> of Books.
Norwich	Suffolk	Sudbury	66
	Norfolk	Northwalsam	67
Peterborough	Northamptonshire	Harrowdownparva	67
	Northamptonshire	Irbilingborough	72
	Northamptonshire	Oundle	72
	Northamptonshire	Woollaston	72
Winchester	Hampshire	Whitchurch	
	Worcestershire	Feckenham	72
Worcester	Worcestershire	Elmly	72
	Worcestershire	Evesham	67
	Warwickshire	Henly	67
	Warwickshire	Alcester	74
	Staffordshire	Oldbury	72

## In the Province of YORK.

York	Yorkshire	Tinsley	
	Yorkshire	Bolstertone	72
	Yorkshire	Wentworth	67
	Yorkshire	Mask	
	Yorkshire	Burlington	72
	Yorkshire	Tadcaster	66
	In Cleveland	Skelton	
Durham	Yorkshire	St Leonard's in New Malton	
	Northumberland	Alnwick	68
	Bishopric	Darlington	72
Carlisle	Cumberland	Wigton	66
	Cumberland	Kirkoswold	66
	Westmoreland	Bampton	67
	Cumberland	Brough by Sands	72
Chester	Cumberland	St Bees	67
	Lancashire	Poolton	

In justice to the Memory of Dr Bray's indefatigable Zeal to promote the Knowledge of true Religion, it is proper to observe that besides founding the above mentioned Libraries, he sent into *America* upwards of Thirty four Thousand Religious Books and Tracts, to be dispersed among the Inhabitants; and also founded Sixty seven Lending Catechetical Libraries in *England* and *Wales*, and Sixteen in the *Isle of Man*. N<sup>o</sup>

N<sup>o</sup> I.

Last Year the Associates established a Lending Library at *Cockermouth* in *Cumberland*, for the Use of the neighbouring Clergy, from whom they received the following Letter.

GENTLEMEN,

WE beg Leave to make our most grateful Acknowledgments for Your Valuable Present of the Lending Library, that came safe to the Hands of the Reverend Mr *Fisher*, and is fixed in a commodious Room over the Grammar School at *Cockermouth*, agreeable to the Recommendation of the worthy Mr *James Collinson* of *Lancaster*.

There is a promising Expectation that this Library will be an increasing Stock.— We have the Pleasure to acquaint You that the good Bishop of *Chester* hath sent Us a Number of select Commentaries on the Scriptures, &c. for the Benefit of young Students in Divinity, and has kindly intimated that his Lordship will add further Supplies;— and hath likewise given Orders that They are to be incorporated and under the same Regulation with the Library sent by the ASSOCIATES of the late Dr BRAY.

That your excellent Charity which has for its Object the promoting of Christian Knowledge, and the eternal Salvation of immortal Souls may meet with all due Encouragement, — and that the Rich and Good may, by their generous Contributions, in  
Money



Money or Books, enable the ASSOCIATES to prosecute their pious Intentions in the most extensive Manner, is the sincere Wish of,

GENTLEMEN,

Cockermouth,  
Cumberland,  
May 25, 1762.

Your much obliged, and  
very humble Servants,

*Daniel Fisher, Rector of Bolton.*

*William Thomas Addison, Rector of Workington.*

*Miles Tam, Rector of Dean.*

*Joseph Dixon, Vicar of Brigham.*

*Thomas Fisher, Curate of Sorton.*

*John Waite, Usher at the Grammar School, Cockermouth.*

*William Wilson, Schoolmaster at Dean.*

*Thomas Bland, Curate of Secmurthery.*

*John Bell, Vicar of Bridekirk.*

*Joseph Sim, Curate of Torpenhow.*

*William Taylor, Curate of Caldbeck.*

*Thomas Wilson Minister of Allonby.*

*Cuthbert Gaskarth, Curate of Bolton.*

*Robert Barns, Curate of Camerton.*

*William Walker, Vicar of Gilcrux.*

*William Brown, Master of the Grammar School at Dovenby.*

*William Bulman, Schoolmaster at Bromfield.*

*George Mackreth, Schoolmaster at Workington.*

*John Ritson, Curate of Clifton.*

*Richard Harrison, Curate of Thinby.*

A worthy Correspondent at *Cockermouth* says in a Letter dated *April 7, 1763.* “ The Collection of  
“ Books You sent hither, I hope, will be attended  
“ with great Benefit to the Clergy and their Congre-  
“ gations; about Fifteen Clergymen and School-  
“ masters have borrowed and returned above One  
“ Hundred Books, and several Clergymen at ten  
“ Miles distance have the Benefit of this Library.

Last

Last Year a considerable Addition was made to a Parochial Library founded in the Year 1757, in St Thomas Parish, Orange County, Virginia; and a Collection of Books was also sent to the Reverend Mr Boucher, to found a Parochial Library in King George County in the same Province.

*Lending Libraries founded by the ASSOCIATES.*

In the Year.	Towns.	Counties.	Diocese.	No of Books.
1753	Ulverstone	Lancashire	Chester	204
1757	Carleon	Monmouthshire	Llandaff	170
1757	Old Hutton School	Westmoreland	Chester	392
1758	Bampton School	Westmoreland	Chester	363
1760	Landaff	Glamorganshire	Landaff	188
1762	Cockermouth	Cumberland	Chester	180

*Parochial Libraries founded by the ASSOCIATES.*

1757	Woodplumpton	Lancashire	Chester	49
1757	Stavelly	Lancashire	Chester	33
1757	Dalton	Lancashire	Chester	38
1757	Lowick	Lancashire	Chester	42
1757	Ellel	Lancashire	Chester	47
1757	Admarsh	Lancashire	Chester	29
1757	Poolton	Lancashire	Chester	39
1757	Silverdale	Lancashire	Chester	38
1757	Tbwaites	Cumberland	Chester	35
1757	Ingleton	Yorkshire	Chester	45
1757	Asbrigg	Yorkshire	Chester	43
1757	Wabertwaite	Cumberland	Chester	37
1757	Wythorp	Cumberland	Chester	41
1757	Secmurthy	Cumberland	Chester	38
1757	Selfide	Westmoreland	Chester	36
1757	Crook	Westmoreland	Chester	26
1757	St Thomas Parish	Orange County	Virginia	
1760	Ford	Salop	Hereford	105
1761	Ravenstonedale	Westmoreland	Chester	18
1761	Mollerstang	Westmoreland	Chester	16

*Croscrake*



In the Year.	Towns.	Counties.	Diocese.	N <sup>o</sup> of Books.
1761	<i>Croscrake</i>	<i>Westmereland</i>	Chester	22
1761	<i>Pilling</i>	<i>Lancashire</i>	Chester	22
1761	<i>Gressingham</i>	<i>Lancashire</i>	Chester	20
1761	<i>Lindale</i>	<i>Lancashire</i>	Chester	22
1761	<i>Bolton by the Sands</i>	<i>Lancashire</i>	Chester	20
1761	<i>Hoole</i>	<i>Lancashire</i>	Chester	18
1761	<i>Littledale</i>	<i>Lancashire</i>	Chester	22
1761	<i>Leck</i>	<i>Lancashire</i>	Chester	31
1761	<i>Cockerham</i>	<i>Lancashire</i>	Chester	15
1761	<i>Ulpha</i>	<i>Cumberland</i>	Chester	26
1761	<i>Arkengathdale</i>	<i>Yorkshire</i>	York	18
1761	<i>South Cowton</i>	<i>Yorkshire</i>	York	29
1761	<i>Trinity Chapel</i>	<i>Richmond</i>	York	18
1761	<i>Woodbridge</i>	<i>New Jersey</i>	America	50
1762	<i>King George County</i>	<i>Virginia</i>		

To most of the above Parochial Libraries the Executors of the late Dr *Stratford* were very generous Contributors, who are hereby desired to accept of the Thanks of the *Associates*.

**A** worthy Correspondent who had the Care of fixing most of these Libraries, and whose Situation enables him to judge of their Expedience and Utility, says in a Letter dated *April 12, 1762* ;

“ I flatter myself that I already see some Alteration for the better by this large Disposition of useful Books, and that it has been of real Service in these remote Parts; and doubt not but these Books will be of lasting Use and Advantage, and answer the good and charitable Purpose intended.”

N<sup>o</sup> II.

Last Year the ASSOCIATES received the following Accounts from their Correspondents in *America*.

## NEW YORK.

THE Reverend Mr *Auchmuty*, in a Letter dated *May* 18, 1762, informs us, That since he wrote last the School has been completely full, and so continues; Two or Three of the old Ones, being grown up, and well instructed, have left it, and others have supplied their Place. Such is the Repute the School is now in, that no sooner is there a Vacancy but several Candidates offer. As to the Improvement of the Children in Spelling, Reading, Sewing, &c. it is as great as can be expected. They constantly attend divine Service on the Lord's Day. When catechised, they answer extremely well, and are likely to prove an Ornament to our most holy Religion.

In another Letter, dated *October* 18, 1762, after he has given an Account of the flourishing Condition of the School, the Proficiency of the Scholars, and the Care and Diligence of the Mistress, he adds, that Seven had left the School, and Seven new ones had been received in their Stead. That as most of them are perfect in their Prayers and Catechism, he purposed beginning *Lewis's* Exposition with some of them, and also to have them instructed in Psalmody; in both which he makes no doubt but they will soon become Proficients: and that it gives him great Pleasure to observe the Progress they have made, which is equal to what the most sanguine Friend to the Undertaking could expect for the Time.

RHODE



## RHODE ISLAND

The Reverend Mr *Marmaduke Brown*, Minister of *Newport*, saith in a Letter dated *November 29, 1762*, that he had agreed with a Mistress to instruct Thirty young Negroes for 20 £. Sterling a Year. She is a sober, well disposed Woman, sufficiently qualified for the Business she undertakes: since the opening of the School, which was in *October*, twenty one Children have been admitted, and he hopes in a little Time to have the Number completed. The Shortness of the Time, he observes, doth not allow of any considerable Progress being made by the Scholars, but he can already discover some good Effects in the Manners and Behaviour of the Children; and adds, "You may depend on my Readiness to comply with every Thing requested of me by the ASSOCIATES; and I do really consider it as an happy Circumstance, that by their Means I may become more useful in enlightning the poor Negroes than I otherwise could be."

## VIRGINIA

*Robert Carter Nicholas*, Esq; of *Williamsburgh*, in a Letter dated *June 23, 1762*, writes, "I have had the Number of Children augmented to 30, as you desired; the Mistress is very diligent, and I am in Hopes we shall be able to give You soon an agreeable Account of the Progress they make under her Care." And by another Letter dated *September 30, 1762*, and signed by *Robert C. Nicholas*, Esq; and the Reverend Mr *Yates*, we are informed, that the School at *Williamsburgh* is full, containing 30 Children:—That at a late Visitation they were pretty much pleased with the Scholars Performances, as they rather exceeded their Expectations. And we have the Pleasure to hope, that from these small Beginnings they will soon advance to great Proficiencies,

ciencies, as they are intrusted to the Care of very worthy and judicious Inspectors, who have drawn up a Set of excellent Rules for their Government and Instruction, which hereafter we may think fit to publish, for the Use of such Schools in other Parts of *America*.

The Reverend Mr *Rbonnald*, Minister of *Norfolk*, to whom Proposals were sent last Year for establishing a Negroe School in that *Borough*, in a Letter dated *September 27, 1762*, says, he thinks it impossible to find a Person duly qualified to teach 30 Negroes for £20 Sterling a Year, (the Stipend allowed by the Associates) and therefore he forbore proceeding until he received further Instructions. He offers to subscribe annually 5*l.* Currency towards the Support of this pious Design; but even this Addition will, he says, be far from sufficient. The Associates therefore have for the Present postponed their Design of having a School at *Norfolk*.

The Reverend Mr *Boucher*, of King *George County*, in a Letter dated *December 31, 1762*, says, he finds it impracticable to comply with the Desires of the Associates by opening a School in any Part of his Parish, by reason that the Inhabitants live at such great Distances from each other, that he knows not a Place in his whole Parish where he could fix a Mistress within 5 or 6 Miles of 30, or even of 20 Children of a proper Age to be admitted. However, he shall do his utmost to promote the spiritual Welfare of the poor Negroes in his Parish. He says he had baptized upwards of 100 Negroe Children, and between 30 and 40 Adults, in less than six Months. He returns his sincerest Thanks to the Associates for their Present of a Box of Books towards a Parochial Library, which will be of great Service to him and his Successors.

It would be Injustice not to mention, that Mr *Boucher* generously offered to subscribe £5 Sterling annually,



annually, towards the Support of a Negroe School in his Parish.

### P E N S Y L V A N I A.

The Reverend Mr *Sturgeon*, in a Letter dated *May*, 1762, says, “ The Negroe School at *Philadelphia* goes on very well; the Mistress is very careful and diligent, and the Children make suitable Improvements in Reading, their Catechism, &c.”

### N O R T H C A R O L I N A.

The Reverend Mr *Stewart*, of *Bath Town*, in a Letter dated *August* 12, 1762, says, The Design of having a Negroe School in his Parish was very favourably received by the Inhabitants in general, many of whom promised to be Encouragers of this useful Institution. He is fearful he shall scarce be able to conform to the Plan of the Associates, by reason of the dispersed Situation of the Inhabitants; however, when he hath found out a proper Mistress, he will endeavour to have as considerable a Number of Children sent to School as the Place will afford. He is of opinion that the good End proposed would be more readily attained, were the Salary allowed, divided among three or four School-masters, one at *Bath*, and the others in the Country; by this Means 30 or 40 Children might easily be instructed. The Schoolmasters he would recommend are such as keep public Schools for white Children, to whom it would be great Encouragement to have this small Bounty from the Associates. This Scheme being approved of, it hath been referred to Mr *Stewart* to proceed upon this or any other Plan which may best effect the good End proposed.

*Wilmington*, in this Province, having been recommended as a Place very proper for a School, on Account of the considerable Number of Negroes there,

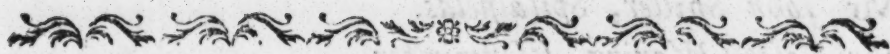
there, the Associates have this Year directed Proposals to be sent for opening a School there for 30 black Children, and hope the Design will be favourably received and judiciously conducted.

We suppose it is owing to the great Uncertainty of Correspondence in Time of War, that no Answers have been returned to Proposals for Negroe Schools sent last Year to *York Town, Virginia*, and to *Annapolis and Chester in Maryland*; however, notwithstanding this and various other Impediments, which have retarded, not to say in some Places prevented the Prosecution of this good Work; we have the Satisfaction to inform the Public, that, through God's Blessing, FIVE Schools for the Instruction of young Slaves are already instituted, in which, according to our Plan, One Hundred and Fifty Children are instructed in the Principles and Duties of our holy Religion; and as our chief View is to imprint deeply on tender Minds right Principles of Action, and to sow the good Seed of the Word of God in their Hearts, we hope and pray that God of his Mercy will pour upon them the continual Dew of his Blessing, that the Seed sown may in due Time bring forth a plentiful Harvest, that the Lives and Practice of these poor Slaves may in their mature Age, be correspondent to the Principles in which they are now instructed, that they may prove industrious faithful Slaves, pious and exemplary Christians, and become happy Instruments of converting their Brethren.

#### Negroe Schools supported by the ASSOCIATES.

Begun in the Year.					N <sup>o</sup> of Children.
1758	One at <i>Philadelphia, Pennsylvania</i>	—	—	—	30
1760	One at <i>New York</i>	—	—	—	30
1760	One at <i>Williamsburgh, Virginia</i>	—	—	—	30
1762	One at <i>Newport, Rhode-Island</i>	—	—	—	30
1762	One at <i>Bath Town, North Carolina</i>	—	—	—	30
In all					150





A  
L I S T  
O F T H E  
A S S O C I A T E S,

For making Provision for PAROCHIAL LIBRARIES, and for instructing the NEGROES in the *British* Plantations.

THE Honourable *James Oglethorpe*, Lieutenant General.

*Rogers Holland*, Esq;

*Robert More*, Esq;

*George Heathcoate*, Esq;

*Mr Adam Anderson*.

Reverend Dr *Burton*, Fellow of *Eton* College.

Reverend Dr *Thomas Wilson*, Prebendary of *Westminster*.

Reverend Mr *Berriman*, Rector of *St Alban, Woodstreet*.

Reverend *John Waring*, M. A.

Reverend Mr *Twells*, *Suffex*.

Reverend *Thomas Skinner*, M. A.

Reverend Dr *Ashton*, Fellow of *Eton* College.

Reverend Mr *Wells*.

*Peter*

*Peter Le Keux, Esq; Spitalfields.*  
*Mr John Spiller, Spitalfields.*  
*Mr Joseph Waring, Westminster.*  
*Mr Joshua Readshaw, Austin-friars.*  
*Mr John Moore, Spitalfields.*  
*Reverend Dr Dixon, Principal of Edmund Hall, Oxon.*  
*Reverend Mr Dixon.*  
*Mr Thomas Nixon, Lombard-street.*  
*Mr Samuel Waring, Westminster.*  
*Benjamin Franklin, Esq; L L. D. Philadelphia.*  
*Richard Morball, Esq; King's Road, Bedford-Row.*  
*Reverend Mr Parfett, Fellow of Oriel College, Oxon.*  
*John Jones, Esq;*  
*Samuel Johnson, M. A.*  
*Reverend Dr Owen, Rector of St Olave, Hart-street.*  
*Reverend Brooke Heckstall, M. A.*  
*Anthony Bacon, Esq; Coptball Court.*  
*Thomas Triquet, Esq; Spitalfields.*  
*Reverend Jukes Egerton, M. A.*  
*Mr Joseph Waring, jun. Lambeth.*  
*Mr William Strahan, New-street.*  
*George Garrat, Esq; Goodman's Fields*  
*Reverend Mr Yardley, Archdeacon of Cardigan.*  
*Thomas Powys, Esq; Berwick, Shropshire.*  
*Reverend William Worthington, D. D.*  
*Mr James Collinson, Lancaster.*  
*William Franckes, Esq; Gerrard Street, Soho.*

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The ASSOCIATES Office is at Mr BIRD'S, Book-  
 seller, in *Ave-Mary-Lane*, where they meet on the  
 First *Thursday* in every Month, at Eleven o'Clock,  
 for the Dispatch of Business.

*Annual*



*Annual* SUBSCRIBERS *who are not* ASSOCIATES.

			£	s.	d.
<b>M</b> R <i>John Kittermaster</i> , <i>Billingsgate</i> ,	—	1	1	0	
Miss <i>Russell</i> , <i>Spitalfields</i> ,	—	—	1	1	0
Rev. Mr <i>Willis</i> , Rector of <i>St Christo-</i>	}	—	1	1	0
<i>pher's</i> , <i>Threadneedle-street</i> ,					
Mrs <i>Russel</i> , <i>Spitalfields</i> ,	—	—	—	1	1
				0	
			£	4	0





*Casual* BENEFACCTIONS to the Designs of the  
ASSOCIATES, from March 4, 1762, to  
March 3, 1763.

1762.		£	s.	d.
Apr. 20.	THE Produce of a Legacy of £9, S. S. Ann. left by the late Rev. Mr <i>Smith</i> , Rector of <i>All-hallows, London-Wall</i> , to be applied to the Instruction of the Negroes, paid by the Rev. Mess. <i>Skinner</i> and <i>Waring</i> ,	6	6	2
May 13.	A Benefaction of <i>William Denne</i> , Esq; of <i>Marden Ash</i> , by the Reverend Mr <i>Egerton</i> , —	2	2	0
	<i>Robert Wastefield</i> , Esq; by <i>Peter</i> <i>Le Keux</i> , Esq; — — —	2	2	0
	A Person unknown, by <i>Peter</i> <i>Le Keux</i> , Esq; — — —	0	10	6
	Miss <i>J. Joye</i> , by <i>Peter Le Keux</i> , Esq; — — — —	1	1	0
22.	A Gentleman desiring to be unknown, by the Rev. Mr <i>Waring</i> , — — — —	1	1	0
	The Rev. Dr <i>Negus</i> , Rector of <i>St Mary, Rotherhithe</i> , by the Rev. Mr <i>Waring</i> , — —	1	1	0
		£ 14	3	8

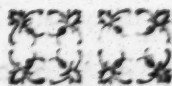
*Casual*



*Casual* BENEFACCTIONS in BOOKS, from  
March 4, 1762, to March 3, 1763.

- 12 Copies of *Thirty Lectures on The Principles of the Christian Religion*, by *Joseph Parsons*, M. A.  
A Present from the Author.
- 12 Copies of *Philothheus*, from Mr *Dod*, Bookseller.
- 10 Copies of the Rev. Dr *Berriman's* Sermons at *Boyle's* Lectures, from the Rev. Mr *Berriman*.
- 10 Copies of a Third Volume of Sermons by the late Reverend Dr *Berriman*, from the Reverend Mr *Berriman*.
- 50 Copies of a Sermon *On the Use, Value and Improvement of various Readings*, by *William Worthington*, D. D. a Present from the Author.

*The ASSOCIATES hereby desire all the foregoing Benefactors to accept of their most hearty Thanks.*



RECEIPTS and PAYMENTS of the ASSOCIATES for making Provision for  
PAROCHIAL LIBRARIES, and for instructing the NEGROES, from

March 4, 1762, to March 3, 1763.

RECEIPTS.

	£	s.	d.
Balance at the last Audit, <i>March</i> 4, 1762,	96	18	6½
Subscriptions of Associates and others, —	40	19	0
Casual Benefactions, —	14	3	8
Three half Years Interest on 100 l. } <i>Cent.</i> 1751, — — — — } One Years Interest on 1260 l. Old } <i>S. S. Ann.</i> — — — — } Half Years Interest on 200 l. } <i>Cent.</i> Confol. — — — — }	4	10	0
	37	16	0
	3	0	0
	£ 197	7	2½

PAYMENTS.

	£	s.	d.
Salaries to Negroe Schools, —	75	0	0
Books for Ditto, —	5	16	11
Printing and Paper, —	4	15	3
Books for Libraries, —	8	2	1
Rent and Messenger, —	8	0	0
Binding of Books, Boxes, Packing, } and other accidental Expences, — } Balance in Treasurers Hands, <i>March</i> 3, 1763, — — — — }	3	15	8
	91	17	3½
	£ 197	7	2½





*A L L* such Persons as are disposed to encourage  
either of these charitable Designs, are humbly  
desired to pay or remit their several Contributions  
from Time to Time to

Sir *Joseph Hankey* and Co. Bankers, *Fenchurch-street*.

Messieurs *Hoare* and Co. Bankers, *Fleet-street*.

Messieurs *Drummonds*, Bankers, *Charing-Cross*.

To be placed to the Account of the Reverend  
*J. Waring*, and *Peter Le Keux*, Esq;

Or to any of the undernamed ASSOCIATES.

Reverend Dr *Burton*, Fellow of *Eton College*.

Reverend Mr *Berriman*, Rector of *St Alban, Wood-street*.

Reverend Dr *Ashton*, Rector of *St Botolph, Bishopsgate*.

Reverend Dr *Dixon*, Principal of *Edmund Hall, Oxon*.

*Peter Le Keux*, Esq; in *Church-street, Spitalfields*.

Mr *Joshua Readshaw*, Merchant, *Austin-friars*.

*Benjamin Franklin* Esq; LL. D. of *Philadelphia*

*Richard Morball*, Esq; *King's Road, Bedford-Row*.

BOOKS may be sent to the Associates Store-Room  
at Mr *BIRD's*, the *Angel and Bible*, in  
*Ave-Mary-Lane*, near *St Paul's*.

The proper F O R M by which any BENE-  
FACTION may be given to the Designs of  
the ASSOCIATES, to prevent any Doubt or  
Mistake.

*I T E M, I A. B. do hereby give and bequeath unto  
C. D. of                      and E. F. of                      the  
Sum of                      to be raised and paid by and out  
of all my Ready Money, Plate, Goods, and personal  
Effects, which by Law I may or can charge with the  
Payment of the same (and not out of any Part of my  
Lands, Tenements, or Hereditaments;) upon Trust, and  
to the Intent, that they, or either of them, do pay the  
same to the Treasurer of a Society commonly called Doctor  
BRAY'S Associates, which said Sum of                      I  
desire may be applied towards carrying on the charitable  
Designs of the said Associates.*

*R. If the Benefactor is pleased to limit his Charity  
to either of their Designs in particular, he may  
add, For founding Libraries, or For the Instruc-  
tion of the Negroes in the British Plantations.*

F I N I S.



